



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## Book Reviews.

---

**Introduction to the Synoptic Gospels.** By PATON J. GLOAG, D.D. Edinburgh T. & T. Clark, 1895. Imported by Charles Scribner's Sons. Pp. xviii+298. Price \$3.

By the publication of this work Dr. Gloag completes the series of volumes in New Testament Introduction which he began in 1870, and thus places in the hands of English speaking students of the New Testament one more "Introduction." Readers of the former volumes will be prepared to find evidences of wide reading, caution in judgment and fairness in statement and they will not be disappointed.

The present volume is divided into four parts, a general introduction to the synoptic gospels, and a separate introduction to each of them. The general introduction deals chiefly with the relation of the three gospels to one another and their sources. Its statement of the elements of the problem is succinct and clear, and its sketch of the solutions which have been proposed is informing. The author is very cautious in the presentation of his own view. He regards the statements of Papias concerning Matthew and Mark as referring to our present gospels, and hence maintains the apostolic authorship of our present first gospel (pp. 71-96). He regards the oral gospel as an important source of our written gospels, but as insufficient to account for all the facts. He is inclined to believe that both Matthew and Luke saw and used the gospel of Mark (p. 50), but yet regards the question as one that permits no positive answer (p. 228). He is positive that neither did Matthew use Luke nor Luke Matthew (p. 50). He assigns an early date to all the synoptic gospels. He inclines to the suggestion of Birks that Mark's gospel was written at Cæsarea about the year 48. Matthew he believes to have been written between 55 and 60. Luke, he maintains, wrote at Cæsarea, toward the end of Paul's imprisonment there, *i. e.*, about the year 60.

These opinions are in part those to which sober scholarship in general is tending, in part they are quite different from the general trend of scholarly opinion. In his belief that Mark's gospel is the chief source of Matthew and Luke, but that the latter two are entirely (or almost entirely) independent of each other, Gloag will find many to agree with him. In his dating of the gospels, however, he stands almost alone, and is, we are compelled to believe, without good evidence for his opinion. To speak in round numbers, he has probably put Matthew a decade, and Mark and Luke two decades, too early.

The objections to the earlier dates are hardly adequately answered, nor the evidence for the later dates allowed due weight. We cannot suppress the conviction that, especially in the study of the first gospel, Dr. Gloag has not gone deep enough even for the purposes of an introduction. Insight into the thought and purpose of the book such, *e. g.*, as Kübel shows in his *Handbuch zum Evangelium Matthäus*, a thorough study of Matthew's quotations from the Old Testament, a diligent and detailed comparison of the text of Matthew with that of the other synoptists—we do not venture to say that Gloag does not possess such insight, or has not made such study, but we are compelled to confess that his book does not seem to us to afford evidence of it. Indeed it must be said of the volume in general that it gives little evidence of original investigation contributing new data for the solution of the problem. It is apparently not so much an attempt to solve the problem at first hand as to decide among various solutions already proposed. Such works have their own distinct place and definite value. There was need for such a work in English on the synoptic gospels. If the present book has little in it for specialists who are themselves working at the synoptic problem first hand, it has a great deal that is very useful for the much larger class of bible students, including ministers, Sunday school teachers, and intelligent Christians generally, who wish to gain a general knowledge of the whole problem, and to view it through the eyes of a well-read, cautious, and fair-minded scholar. Such readers will need no other warning than that Dr. Gloag is probably sometimes more cautious than judicial, and that his opinions on some matters, notably on the date of the gospels, will accordingly require revision.

A few minor errors have escaped correction. Akhman is printed for Akhmîm on p. 13 in the text and in a footnote. The statement on p. 15 that two manuscripts of the Arabic version of Tatian's Diatessaron were *discovered* by Ciasca, the one in the Vatican library, the other in the Borgian Museum, is not exactly accurate regarding either of them. The existence of the Vatican manuscript had been known to scholars for a long time; Ciasca was moved to call fresh attention to it by the publication in 1881 of Zahn's attempt to restore the Diatessaron from Ephraem's Commentary. The Borgian manuscript was sent from Egypt to the Museum in 1886, as a present from its owner, Halim Dos Gali, the gift being made at the suggestion of Antonios Morcos, Visitor Apostolic of the Catholic Copts, to whom Ciasca had showed the Vatican copy when Morcos was in Rome earlier in the same year.

E. D. B.